

India

963

THE AWAKENING OF INDIA.

WORLD'S
STUDENT
CHRISTIAN
FEDERATION
LIBRARY.

S195.4

Page.

THE ONE CONDITION OF AN AWAKENING :	Rev. T. Walker, M.A.	..	..	I
THE POWER OF THE GOSPEL :	Rev. W. B. Boggs, D.D.	..	..	10
REPRODUCTIVITY IN MISSIONARY LABOUR :	F. J. E. Lakhshman Rao	..	..	13
THE SIGNS OF THE TIMES :	Bishop J. M. Thoburn	..	..	16
THE NEED OF AN AWAKENING :	Rev. G. H. Parsons	..	..	21
THE SECRET OF AN AWAKENING :	Mrs. M. B. Fuller	..	..	25
THE CORE OF THE MATTER :	Rev. Wilbert W. White, Ph. D.	..	..	30
THE HOPE OF AN AWAKENING :	George S. Eddy, Ph. B.	..	..	36

—:O:—

PUBLISHED BY THE
STUDENT VOLUNTEER MOVEMENT OF
INDIA AND CEYLON.

Two annas each ; one rupee per dozen.

Introductory Note.

— :0: —

Each article of this series on “The Awakening of India” appeared simultaneously in the following papers; **The Indian Witness**, Calcutta; **The Christian Patriot**, Madras; **The Bombay Guardian**; **The Ceylon Observer**; **The Harvest Field**; and **The Baptist Missionary Review**. The articles were solicited by the Student Volunteer Movement of India and Ceylon, and are now published in this form in the hope that they may be much more widely circulated.

It is significant that the seven articles all agreed, though written independently, that the one great condition of an awakening was the united prayer of God’s people. Each article deserves publication in full, but as many in emphasizing this condition covered much the same ground as the first one, the subsequent articles are not published in full.

THE ONE CONDITION OF AN AWAKENING.

BY THE REV. T. WALKER, M.A.

C.M.S., Tinnevelly Mission.

MANY of us have read, in the mythological literature of this country, the famous story of the awakening of the great warrior-giant of Ceylon. He is represented as sunk in the deepest sleep. Effort after effort was made to rouse him to consciousness and life. Musical instruments were sounded in his ear, but the clang of trumpets and the clash of cymbals failed to disturb that heavy slumber. Messenger after messenger returned to the king with the unwelcome news, "The giant is not awakened."

Christian friends and fellow-workers, this land of India, with its mass of heathen cults and superstitions, lies stretched before us like a sleeping giant! We stand appalled at the very vastness of the task before us. India has been drugged by the potions of subtle philosophies and by the deadly draughts of degrading superstitions, till she

seems beyond the power of all our efforts to awaken and arouse. We have covered India, or at least large portions of it, with a perfect network of Christian colleges and schools and congregations. Thank God for all that has been accomplished in the past ! Praise Him for every true and earnest convert who has learnt by experience the power of Christ to save from sin. But, as we look round on whole districts where little or nothing has been done to evangelize the people ; as we see large cities where, in spite of earnest effort for many years, idolatry still reigns supreme and Satan smiles at our unsuccessful efforts ; as we behold with sinking hearts, the strong fortresses of Hinduism still frowning down upon us, proudly conscious of their strength ; aye ! and as we look at our Christian congregations, (where by God's mercy they have been firmly planted,) bearing often but a feeble and uncertain testimony, and lacking sadly, by their own confession, the true Fire of God, the power of the Holy Ghost ; shall we not face the truth : " The giant is not awaked " ?

WHAT THEN IS THE REMEDY ?

Is it not worth our while to call a halt and ask the question ? Are we so busy with

our multiform labours of philanthropy and love that we have no time to stop and think? India can shew, and it is second to no other Mission field in this, a missionary army of hard-working men and women. Go where you will throughout this land, you will find the Christian workers incessantly busy at their work. And the cry is heard from every quarter "Over-work. Too much to do." No charge of idleness can be truly laid against us, as a whole. But how is it that so much of our busy energy appears to be expended all in vain? Holy Scripture,—personal experience,—the voice of conscience,—all these alike suggest at least one answer, we have neglected largely the means which God Himself has ordained for true anointing from on High.

We have not given prayer its proper place in the plan of our campaign. Has not much time been spent in the school, the office, the village, or the zenana,—and little, very little in the secret chamber? Fellow-missionaries ! We have toiled much, but we have prayed little. The energy of the flesh, of our intellect, of our position, of our very enthusiasm,—this has been allowed to usurp, to a lamentable extent, the place of the one power which can rouse immortal souls from the slumber of

eternal death,—the might of the living God, the energy of the Holy Ghost. How many a day passes by in hundreds of missionary bungalows in one ceaseless, busy stream of work, without any time for quiet intercourse with God, except the few brief minutes snatched in the early morning before the rush begins, or the short space allowed in the late evening by exhausted nature. How many of us plead for India as Robert Murray McCheyne pleaded for his Dundee congregation, never ceasing to pray for them even when sickness drove him from them for a time, and turning the very shores of the Sea of Galilee into an oratory ; till

GOD OPENED THE WINDOWS OF HEAVEN

and poured down upon them showers of blessing? Or again, how many of us pray for the souls around us in this heathen land as Robert Aitken prayed for those congregations in which he carried on his mission work, spending hours upon his knees, after a day of busy preaching, beseeching God with strong crying and tears to save the souls of men? We all know the importance of prayer and can preach discourses on its efficacy, but do we practice what we preach ourselves? Let us recall two scenes from

Scripture history which reveal to us quite clearly God's plan for the awakening of men.

I. A lad is lying in the Prophet's chamber, still and motionless, in the deep sleep of death. The servant of the man of God, in obedience to his master's bidding, runs in eager haste and lays the prophet's staff upon the face of the child, apparently expecting that the first contact of the rod would restore the dead to life again. The result is told in graphic language, pathetic in its simplicity and truth. "There was neither voice nor hearing." Then came the man of God himself. But as he looked upon the scene before him, it was the still and awful scene of death. What will Elisha do? His rod has wrought no miracle. His servant's rush of haste has done absolutely nothing. Notice well the words which follow. "He went in therefore, and shut the door upon them twain, and prayed unto the Lord." What the eager haste could not do, what the touching with his rod was unable to effect, the power of prayer could bring to pass, and therefore he got him to that inner chamber and prayed unto the Lord. His prayer was fervent, believing, and full of yearning sympathy for that poor sleeper.

We may well pause to ask whether we have not failed in getting into loving touch with those amongst whom we live and work. Let us lay stress upon the fact that the rush and the rod of office produced not the shadow of a real change, and only ended in the sad confession, "The child is not awaked." Fellow-workers ! we may run about our work in one long rush of busy labour, we may take our wand of missionary office and place it in every zenana and wave it at every street-corner, but if that is all we do Satan will rejoice and we shall be ashamed before him. Lift up your eyes and look on the fields ! Is it not true to-day that "India is not awaked ?" Let us go in therefore and shut the door and pray unto the Lord.

II. Come this time to that grave-side scene at Bethany. A greater than Elisha is standing there, one who is mighty to rouse and save. One word from Him,—“Lazarus! come forth!” and the thing will be accomplished. But before the great awakening could take place, the Almighty Son of God must pray. “And Jesus lifted up His eyes and said, Father I thank thee that thou hast heard me. And I know that thou hearest me always.” The will to raise the dead might be there ; the stone of difficulty might

be gone ; but the eyes must be uplifted, the power of God must be invoked, the Father's energy must be claimed by earnest and believing prayer. "The disciple is not greater than his Lord." Some of us are full of pity for the heathen round about us. We have laboured hard,—following in the wake of good men gone before us who had difficulties to deal with of which we know but little now,—to take away the stones of prejudice and superstition which have blocked the way for centuries to India's spiritual resurrection.

BUT STILL LAZARUS IS ASLEEP !

What lack we yet ? To a large extent, we have forgotten to lift up our eyes, and seek the resurrecting power which God gives only in answer to earnest and believing prayer. It is the old story so familiar to us all. "Why could not we cast him out ? Master ! " "Why could not we awake the sleeper ?" Christian workers, let us give ourselves time to ponder well over the clear and decisive answer, as it falls from the lips of our great Captain and Leader: "Because of your unbelief. This kind goeth not out, but by prayer." Yes ! there is no doubt about it. Here is the key of the whole position.

India will never be awakened, except by prayer.

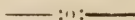
A FEW WORDS IN CONCLUSION.

1. Do not many of us need first of all a personal awakening? We have got into a routine of work, and can show an honourable record at the close of every day, of business accomplished, visits paid, classes taught, addresses given. But in the light of eternity, are we satisfied with that? Have souls been really sought, yearned over, loved, and won? Is ours fruit that will remain? We may even persuade hundreds, especially of the poorer classes, to accept baptism and enroll themselves as Christians, but are we sure that they are God's converts and not merely the manufactured article? Are we working ourselves with the Fire of God, and not merely using the artificial fire, the "strange fire," of our own fleshly energy? Are we awake ourselves? When Zechariah was aroused "As a man that is wakened out of his sleep," (Zech. iv. 1, 2.), what did he see? He saw the golden candlestick with its pipes through which the oil flowed from the Olive Trees, and he learnt in that vision the secret of spiritual power. "Not by might nor by power, but by my Spirit,

saith the Lord of Hosts." Are we missionaries and Christian workers all awake to that vision and that power? If we are,—and only if we are, we may hope to prosper in our work and to see India aroused. We shall never evangelize this country, in God's sense of the term, by flooding it with legions of Christian workers, but only by having living witnesses, workers who are wide awake, and who know by personal experience how to find and use the holy oil. To such the promise of a faithful God will stand, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

2. Do we not need, all of us, a stronger faith in God's power and willingness to save, and a spirit of more earnest and believing prayer? Awake ourselves, by God's great mercy, we shall want to see God's arm awake and His power at work. We cannot do better, then, than get us to the dust before our Master's feet, there to importune Him and to give Him no rest till He make India "a praise in the earth." To this end, it is ours to pray for a great awakening in these latter days. "Awake, awake! Put on strength, O arm of the Lord! Awake as in the ancient days." (Is. li. 9). Will all readers of this appeal join us in this prayer, and lay

hold of God's power and blessing for India, in His appointed way? Better, far better, do less work if need be, that we may pray more, because *work done by the rushing torrent of human energy will not save a single soul, whereas work done in vital and unbroken contact with the living God will tell for all eternity.*



THE POWER OF THE GOSPEL.

BY REV. W. B. BOGGS, D.D.

Baptist Missionary Society, Secunderabad.

India's supreme need is Christ. Must India's millions continue yet for centuries, or even decades, in their blinding and debasing idolatries, and delusive philosophies? Surely the time has come, and is even now ripe, for a religious awakening, such as India has not yet seen. The first thing necessary to the awakening of the people is the thorough awakening of ourselves who are missionaries of Christ ;

1. *To a renewed and deepened conviction of the unsfailing power of the old Gospel, and its perfect adaptation to India's need.* We must never allow the thought a moment's lodgement in our minds that the preaching of the Gospel, though effectual in the past, cannot produce much effect on the Hindus of to-day.

We look at educated, cultured non-Christians, or on blinded, hardened idolaters, and our temptation is to think that the simple Gospel of the Crucified One cannot surely have much power over them. This is one of Satan's lying suggestions.

Relying on the great Deliverer we must be completely emancipated from all discouragement and unbelief, if these have to any extent taken possession of us. In many mission fields there are untoward circumstances and obstacles of various kinds. To dwell on these obstacles, on the giant stature of the Anakim and the height of the fenced cities, is to grow weak. Let us rise above these things and triumph in the Lord. Let us go up, every man straight before him, and possess the land !

2. *To a new evangelistic crusade.* Over the same ground, to the same peoples, with the same old Gospel, but with all the added faith and hope and love, all the unction and spiritual power, with which we can be endued by the Holy Spirit. Communities that have withstood the Gospel for years must now be attacked over again with the blessed truths. The conquest of hard hearts by the Gospel of Jesus is supernatural. The miracle of Jericho and its crumbling walls

must be repeated. Gideon's remnant must again march to victory.

In Christian Educational Institutions let missionary teachers seek the salvation of the students more than their matriculation. Let Christ be really the Head of the school and His Gospel the central theme. Let every student hear often that the one thing needful is eternal life and that it is to be found in Christ alone. We shall have conversions if we expect them.

3. *To a new era of prayer.* Why should there not be united prayer all through India? Just as addresses have recently gone up together from every part of the land to the Queen Empress, so might petitions be unitedly presented to the King of Kings from every Mission station and Church throughout India, all uniting in one prayer that the windows of Heaven may be opened and a mighty blessing descend on the whole land. Though we cannot all meet together in one place we can be of one heart and one soul in this matter, and can seek this great blessing for India's perishing millions. Let us go back to the Apostolic method of prayer and fasting. That was where they gained victories. Oh brethren, let us pray !

May it please the Lord to awaken us all by His Holy Spirit, and to bring together the hearts of His servants throughout India to seek a great blessing for this people. Let us seek it. Let us expect it. Let us claim it.

—:o:—

REPRODUCTIVITY IN MISSIONARY LABOUR.

BY F. J. E. LAKSHMAN RAO.

MEN of science tell us that there is no such thing in existence as Abiogenesis, i.e. life from the non-living. We know it to be a fact that life alone can produce life; but alas! when we take this up to the higher spiritual realm, we are tempted to act, and we *do act*, as though spiritual life could come through human energy, power, wisdom and organization. This is the case with regard to missionary work. There is a tendency far too much to depend on the human side of it rather than the Divine working by the operation of the Spirit of God. Hence it is, that there is such a disproportion between the energy put forth and the results achieved in our work.

Why is it that we have not this life and this power? Alas! It is simply because *we are not*

willing to be nothing and to die experimentally into the death of Christ, so that his resurrection, life and power may alone work in and through us by the energy of the Spirit of God. *Our own pride* is the greatest hindrance to Christ's kingdom in India to-day. This is the entire secret. God will *not* use unsanctified and carnal-minded Christians, as he would use them were they "clean and empty vessels," open channels for his living water to flow through them.

In all my travels in India from Delhi and Lucknow in the North to Tuticorin and Nagercoil in the South, I have observed one significant fact, that, as a rule, whenever there has been a consecrated, prayerful and godly *missionary*, his life has been blessed to the other workers in their becoming godly and consecrated labourers. On the other hand, wherever the missionary himself has not been a spiritual Christian, or when he is living a "routine-rutted" life with his catechists and agents, there can be seen a dry, lifeless body of Christians with *no power with God in prayer* and hence *no power for God in testimony*. In the words of the old Sanscrit proverb "As is the teacher so are the disciples."

Yet, my brother, *God is for you*, a poor catechist or a humble evangelist though you be, just as much as for a learned missionary or a college-trained pastor. *Your* life and *your* prayer affect the awakening of India! Let us not criticise others for their shortcomings. Let us not wait for others to move. The one question for each of us is, Am *I* right with God? Have *I* this power? Will He use *me* in this awakening?

We must become men of prayer. *A missionary or a pastor or any Christian worker has no business more important than prayer.* Oh, that God would engrave on our hearts this solemn truth! If we only become men of prayer, *i.e.*, if our very disposition of heart and characteristic of life be a prayerful one, then God will make us a "watered garden" and full of fruitfulness. This is the secret of reproductivity in Missionary labour. May we by His Spirit abound in fruitfulness in life and in the service of the Gospel and thus hasten the coming of our blessed Master. *Amen.*

THE SIGNS OF THE TIMES.

BY BISHOP J. M. THOBURN.

American Methodist Episcopal Church.

GOD'S movements are usually in advance of men's expectations. Even among Christian believers comparatively few are gifted with the discernment which enables them to take note of the many tokens of progress which our ever-watchful Heavenly Father is setting before his people. It is possible that many fail to discern these tokens because they have never fully appreciated their duty to look for them. Unreasonable as it may appear, it is a transparent fact, that most of us are more prone to brood over our discouragements than to rejoice over our tokens of prosperity. Any militant host, whether fighting under an earthly power, or in the service of the King of Kings, becomes enervated and, in a measure, demoralized by carefully noting and brooding over the ordinary discouragements which may be expected in every human warfare. This is as true of Christians as of soldiers in the service of the earthly rulers. We should be resolute in withstanding discouragements and faithful in noting every token of God's

favour, and every promise of assured success.

I came to India thirty-eight years ago. In those far-off days the tokens of success which the missionaries were able to point to were few indeed. The Indian Mutiny had just been quelled and a spirit of fear and suspicion was still widely prevalent among the people. The missionary was looked upon with a measure of distrust such as is seldom manifested at the present day. Inquirers were few. Among the higher classes it was a rare thing to hear of conversions to Christianity. Before leaving Calcutta, I was faithfully warned by a cultivated European gentleman against attempting so hopeless a task as that which the missionary of that day found set before him. Pointing to a brick pillar on the verandah, this gentleman said to me. "You might as well try to make a Christian out of that pillar as out of one of these people. As a people they are not sufficiently elevated. The task they are setting before you is impossible. My advice to you is to give it up, and return home where you can find something better to do." But now after thirty-eight years as I think of this man's sage counsel, and of all the events which have since

transpired, it seems as if I were living in another world. Many of the discouragements of my early days have disappeared, as I believe, for ever, while tokens of good have multiplied, doors of access to the people have been opening one after the other.

It is no longer necessary to go to the jungles to find inquirers and converts. In many parts of India thousands and tens of thousands of lowly people are manifesting a practical interest in the Christian religion. Thirty-five or forty years ago the same people would have trembled at the thought of bearing the Christian name: they are now anxious to be numbered among the disciples of Jesus Christ, and not only willing, but anxious to have their children instructed in all the duties and obligations of the Christian religion. Such people can be found in scores of places. Even in Burma, the bonds which, in former years, seemed to hold the Burmese people so firmly have been greatly loosened. In 1879 when I first visited Burma I was told uniformly that the Karens could be reached but that the Burmans were almost inaccessible. When I visit Burma now, I find here and there scores of people perfectly willing to accept Christian education and whole families

willing to accept the Christian religion. Such tokens must be considered in the light of the previous character of the people. When we remember how very closely every door of access to those people seemed to be closed a few years ago, it now seems almost miraculous, that the old dread of the Christian religion is giving place to a practical willingness to receive its teaching.

For ten years after reaching India, my own greatest anxiety was to find converts who would place themselves under the direction of Christian teachers, and adopt the profession of the Christian religion. I can well remember how deeply I was moved when in the course of a tour of two or three weeks I baptised 125 persons. In those far-off days I was censured by some faithful missionary critics for my rashness in taking so serious a step without waiting to secure further evidence of the sincerity of the converts. A hundred and twenty-five persons, not a few of them children, were before me, and it seemed as if the very ends of the earth were coming upon us when we had to face the question of reaching so many persons and teaching them to adopt Christian ways and seek for the vital breath which creates truly Christian life. That was

a problem in those days--but to-day what do I find A missionary writes from the North-west that he has a thousand applicants for baptism and asks my advice. Another in Gujerat reports several hundred. Another in the Doab, more than a thousand. Others from beyond the Gogra, from Central India, from the Nizam's territory and from the far South report in like manner that twenty, forty, a hundred and in some places more are seeking baptism in the name of Jesus Christ. What does all this mean? What can it mean unless it be that God's Holy Spirit is moving upon the hearts of millions of the people of India as never before.

The present is no time for discouragement. Thousands of converts wait for teaching. Hundreds of young men and women wait for training. Scores upon scores of anointed preachers wait to be sent out as heralds of Christ. Tens of thousands of little ones wait to be put in schools and taught to read God's word. In short, a vast amount of work awaits immediate and earnest attention. Would to God that our Friends in Christian lands could appreciate the responsibilities of the present hour. The present is the most hopeful missionary

period that our world has ever seen. In many parts of India, in Central Africa, in Southern China, and now more than all in Korea, great multitudes are beginning to move away from heathenism and toward the banner of the Crucified One. *May God inspire his people to rise up in their spiritual might and meet the stupendous responsibilities of the present hour in a spirit worthy of those who bear the Christian name.*

—:0:—

THE NEED OF AN AWAKENING.

BY REV. G. H. PARSONS.

C. M. S., Calcutta.

Let me quote a few facts. If I take the Church Missionary Society as an illustration I do so because it appeals most forcibly to myself, as one of its agents, and I have some reason to believe that the same conditions are true in other missionary societies in India. I will give the figures taken from the latest Annual Report of the Church Missionary Society, of the total number of European and Native Labourers in the different missions and the number of *adult* baptisms

registered in the same missions during the year.

The Missions are divided into eight, namely—

Name of Mission.	Total Workers.	Adult Baptisms.	Average to each Worker.
Bengal and Santalia	419	90	·21
N.W.P. and Cent. Pro.	420	98	·23
Punjab and Sindh	219	169	·72
W. India	93	19	·24
Madras	165	48	·29
Telugu	319	378	1·19
Tinnevelly	1050	335	·32
Travancore	529	1066	2·01
Total	3,214	2,203	·69

These figures represent nearly seven adult baptisms to every 10 workers in one year. I am fully aware of the fact that many of the workers are engaged in Educational and Pastoral work, but whatever reasons we may assign for these inadequate results, for the really extensive operations of the C. M. S. in India, and its comprehensive machinery and the devotion of most of its missionaries, yet we cannot but confess with sadness that there is something wrong. All power is given unto me, said the Master, and yet the sum total of result of 3,000 labourers' work

in India for a whole year on an average is less than *one baptism per head*. We thank God for the 2203 adult baptisms. We rejoice that many individual workers know the power of the Spirit. Yet the undeniable conclusion is that C. M. S. work in India *as a whole*, is not permeated with or energized by the Almighty Power of the Holy Ghost. I see no way of escape from this conclusion and the sooner we confess it the better.

Let us now ask why is not God the Holy Ghost in His power with us? The answers to this question are very many. Not unfrequently we missionaries explain this want of success as judged by conversions from among the Heathen, by saying that our commission is to evangelize and not Christianize the nations—but the evangelist who does not expect conversions dishonours the Master by limiting His power and the sooner he retires from a work in which he does not look for such results the better for the work. Others say that a good time is coming, that God works slowly; and that we may expect mass movements of the nations in God's own time, but I prefer to link on to the motto of the Student Volunteer Missionary Union whose watch cry is

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

Most seem content with the measure of success accorded and consider that one single soul won for Christ far outweighs all the labour and time and money expended. All such answers are to me as excuses and do not give the correct reply. The fault lies, I am convinced, with ourselves.

In the Ordination Service of the Church of England the candidate is solemnly asked, Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration?

Couple with this our Lord's words : "Tarry ye till ye be endued with Power from on high." It is not more elaborate or a different kind of machinery that we require, nor is it (in some places at any rate) a greater number of workers or harder work on the part of those employed. *It is more of the Presence Chamber of the King, less of the battle field.* It is more waiting upon God, more study of His Word and Will. We need above all more yielding up of ourselves in this matter to the Holy Spirit for Him to work out through us His Divine purpose.

THE SECRET OF AN AWAKENING.

BY MRS. M. B. FULLER.

Alliance Mission, Bombay.

WE feel deeply that the great need of India is not so much more men and more money as *a great and deep spiritual awakening*. We believe that such an outpouring of the Spirit would do more for the work in India than years of the most patient, careful teaching can do without it.

We are to consider the secret of such an awakening. Would that we missionaries and Christian workers might read the accounts of Bible revivals on our knees.

We live in the dispensation which was ushered in at Pentecost. Why should we be so weak? Why should God be so often misrepresented to the heathen about us? In view of it all, are we ever ashamed and confused? God is no respecter of persons. As he worked in days of old, how much more will he work for us now since the advent of the Holy Ghost. Then what are the conditions of His working?

(1) *We must see and feel our need.* Our helplessness is great and is all right if it makes us turn to God. Instead of doing thus, how we sigh and plead with the

Committee at home for more men and more money. We say "If we could only open this school here," or "that home there," and "if we only had a medical missionary to get the hearts of the people ready for us." Yet it is nothing with the Lord to help whether with many or with them that have no power. (2. Chron xiv. 11.) In these revivals that we have been reading about, they all began with one man. Is there not an Ezra, a Nehemiah, or a Daniel in your mission or station whose heart is so agonised with the need that he can pray and prevail? How often powerful revivals have begun at home through the prayers of one or two godly women, whose hearts have been rent by the spiritual dearth about them, and have wrestled in secret till God has stirred up the people and poured out his Spirit. If *two* of you agree, it shall be done!

(2) *Confession of Sin.* In all the instances of revivals mentioned in the Bible there was a deep and humble confession of sin, and a deep sense that God had been dishonoured. Do we feel deeply that many of our people are cold and not living wholly for God? Tha' there is often discontent and murmuring among us? Do we see how deeply this dishonours God and misrepresents him to

the heathen. Before God can bless there must come the cry : " I have sinned."

(3) *A discerning of the time.* Daniel knew " by the book " that the time had come for God to return his people from their captivity, and he gave himself to prayer. Are there no signs for us? Does the activity to revive Hinduism mean nothing to the child of God? I have been in India for nineteen years and I have never seen the condition of things among missionaries and all classes of Christian workers that now exists. The fulness of the Spirit is the theme of almost every missionary gathering. Some of us older missionaries who have worked here for years without this experience have only come to know in the last few years the baptism of the Holy Ghost. Do not these things indicate that God is drawing nigh to us, drawing out our hearts to give us the long-coveted outpouring? O, that we may discern his will in these signs, and rejoice in them as an earnest of much to follow.

(4) *Prayer.* All deep revivals have always been preceded by a spirit of prayer. Dear fellow-students and missionaries, how much we can avail through prayer. Let us bring all the tithes into the storehouse and *prove the Lord* and see if he will not open the

windows of heaven to us, and pour out the blessing we need. Much has been said about prayer. *O, let us give ourselves to prayer for a deep spiritual awakening among us.* Before the heathen can be reached the Church of God must feel the fire of Pentecost. If the church is cleansed there will be no difficulty about the heathen. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

In conclusion we believe that the great work which many of us long to see done in India will never be done except through the special outpouring of the Spirit. Hosts of our Christians have never witnessed a revival. They have never seen men under deep conviction of sin, deciding for God and coming out boldly in the joy of salvation. They are strangers to this power of God. In some communities there never has been a time of definite effort on the part of the whole church to reach their Hindu and Mohammedan neighbours. We believe that an outpouring of the Spirit is the only cure for much of the discontent and murmuring about more pay, the jealousy and strife that so eats the heart out of work. And we also believe that nothing else will

impel the hundreds of Hindus who are intellectually convinced of the truth of Christianity to brave the influence of caste and public opinion and confess Christ boldly before men. The Christian religion is a supernatural one, yet how little many of our people know of the supernatural. O, that a fire may kindle in this great country creating deep conviction of sin and such a radical change of life that men will go back to their friends and be ready to lay down their lives to win them. This is no enthusiastic imaginary picture. It is what has been witnessed in every land. We believe the Gospel is yet the power of God unto salvation.

“O Lord revive thy work in the midst of the years.” (Heb. 3 : 2).

“Wilt thou not revive us again that thy people may rejoice in thee?” (Ps. 85 : 6).

THE CORE OF THE MATTER.

By W. W. WHITE.

Young Men's Christian Association, Calcutta.



Reader, as we proceed, let us pause now and then and think about *the Core of the matter*.

“The energized prayer of a man of rectified life is a mighty force.”—*James 5 : 16.*

By what means shall one rectify the life?
By taking heed to it according to God's
Word.—*Psalm 119 : 9.*

“What have been wanting in the churches are a true prayer-life and systematic Bible study.” *Hon. K. C. Banurji* before the Calcutta Missionary Conference on “The Native Church in the Victorian Era.”

“Once we have a praying Native Church, we shall not be long in winning India.—*A Missionary*.

“Prayer is an essential link in the chain of causes that lead to a revival; as much so as truth is. Some have preached, and talked and distributed tracts with great zeal and have wondered that they had so little success. They overlook the fact that truth by itself will never produce the desired effect without the Spirit of God, and He is given in answer to earnest prayer.”—*Finney on Revivals*.

Reader, be entreated, do not miss *the Core of the matter*. True prayer is always associated with real Bible study, and these two are inseparably connected with efficient work for God.

CONSIDER JESUS AS A BIBLE STUDENT AND AS A MAN OF PRAYER.

His obedience to the Scriptures, His knowledge and use of them during His ministry, give ample evidence of thorough study and understanding of them. It was

literally true of Him, who in His humiliation was made in all points like His brethren except in respect to sin, that all His springs were in God. The secret of His wondrous career is given by Mark in a manner most appropriate for our present purpose. The second Gospel emphasizes the *activity* of Jesus. As the account proceeds it "manifests tremendous sustained energy; restless unwearying activity." Mark tells us that Jesus was so busy that he did not always have time to eat; that His friends thought Him demented. Moreover, the activity was always attended with large results. The people were amazed at what He accomplished. The reason for the contrast in results between Jesus and the average Christian worker of to-day is not difficult to discover. Jesus obeyed the command: "TAKE THE WORD OF GOD WITH ALL PRAYER IN THE SPIRIT." (Ephesians 6: 18). He gave to His disciples the secret of His life in the words: "Have faith in God;" "This kind goeth out by prayer." "I by the Spirit of God cast out demons." Before His work of three years were thirty years of Bible study in the spirit of the the prayer, "Teach me Thy way. I will walk in Thy truth. I come to do Thy will, O my God."

Back of the power manifested during those three years was prayer in the Spirit. During His ministry Jesus continued His practice of going into the inner chamber and praying to His Father. This Gospel by Mark might be called "The Gospel of *Retirement*." No less than eleven occasions of retirement are recorded in it. "Periods of pause and rest rythmically intervene between the victories achieved." In the morning after that busy day in Capernaum he rose a great while before day and went out to a mountain and there prayed. After the feeding of the multitude he sent his disciples away, and then the people, and afterwards went to a mountain to pray. On the mountain while praying he was transfigured, and to the foot of it he went to do what the disciples without prayer failed to accomplish. Into the garden in the hour of his trial he went to pray. Again, Reader, do not forget that we are aiming at *the core of the matter*.

AWAKE THOU THAT SLEEPEST.

Henry Martyn, with a diamond, on the window of his study, cut in Greek the summons alike of the Old and the New dispensations, "Awake thou that sleepest

and arise." The Greek on Martyn's window was a command from God to himself. He wished this summons to be for him a continuous antidote to the stupor into which the most spiritual are constantly tempted. He felt the need of this summons. Do we need it less? Shortly after his arrival in India he wrote: "What surprises me is the change of views I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen; but here, the sight of the apparent impossibility requires a strong faith to support the spirits." While in Madras on April 30, 1806, soon after landing, he wrote in his journal: "Walked by moonlight, reflecting on the Mission. My soul was at first sore tried with despondent thoughts; but God wonderfully assisted me to trust him. Truly therefore will I say again, 'Who art thou O great mountain! Before Jerubabbel thou shalt become a plain.' How easy for God to do it! And it shall be done!" A little later he wrote, "I lay in tears interceding for the unfortunate natives of this country. . . . O that the Lord would pour out upon them a spirit of deep concern for their soul."

We are all familiar with the wish of Martyn recorded soon after he set foot in India, "Now let me burn out for God." He did burn out for God. But one cannot burn out until one begins to burn. What set Martyn on fire? What kept him burning? The command cut with the diamond on the window was obeyed by him. He burned because he used the means appointed by God. HE FED THE FLAME BY PRAYER AND BIBLE STUDY. In this wilderness where no bread or water is, he daily feasted on fresh manna from above. and drank of the river from the rock. In prayer and Bible study his life was daily rectified by the Word and the Holy Ghost. His Spirit blended with that of Him who sits enthroned expecting and so in the face of all discouragement his hope was large and fresh and growing to the end.

Reader, the issues are very important, so once more be entreated, do not miss *the core of the matter*. God is calling now more loudly to His own than to the heathen, and in so doing is true to His habit of moving along the line of least resistance. He longs to give us larger hope, and greater faith, and more abounding love, and thus to flood India with His blessing. In His light we

have recognised the cause of defeat. There can be no doubt about it. The trouble is the absence of the energized supplications of lives rectified by the Holy Spirit through prayer and Bible study. The Achan in the camp has been discovered and has confessed. The devoted things must be destroyed. By grace the price of victory shall be paid. We shall heed the command: "Take the Word of God with all prayer."

Shall India be awakened? If it is not, it will be because we miss *the core of the matter*. Let Thy Salvation, O God, appear in the sight of the heathen.

—:O:—

THE HOPE OF AN AWAKENING.

BY G. S. EDDY.

*Student Volunteer Movement of
India and Ceylon.*

THE preceding articles of this series have shown, that India needs awakening, that the time is now ripe, and that the one condition of such an awakening is the united prayer of God's people. Let us turn now from the human conditions of an awakening to God Himself, the great Awakener. "In the beginning, God."

Whenever He has roused His people to action it has been by recalling to them His mighty works in the past and then bidding them look to Him the living God of the present. To us His word, "living and active" still, speaks to-day for India's awakening. "I am the Lord thy God which brought thee out of the land of Egypt. Open thy mouth wide and I will fill it." "It was not Moses" but our God who delivered His people from Egypt. What hope did there seem of an awakening in that day? God's people weak and degraded bondmen in the strong grasp of heathen Egypt; a doubting, timorous servant alone in the desert with a dry stick in his hand—and GOD! But one man and God are enough. And when later, Moses is laid aside, it is still the same "I AM" who calls another with the words, "As I was with Moses so will I be with thee." And on through the Scriptures, kings and prophets tell us not of their bravery or their faith but of their God.

To-day as in David's day we stand face to face with the hosts of heathen Philistines. Their Goliaths are openly reproaching us as in those times, "I defy the armies of Israel this day." Oh for men, jealous for *God's* name and glory, to cry, "Who are

these Philistines that they should defy the armies of the Living God?" We need not sigh for a David, not even for David's faith, for

DAVID'S GOD IS HERE.

In every mission station one man—with God—is enough to say, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel. *This day* will the Lord deliver thee into mine hand, that all the earth may know that there is a God in Israel."

And what is Elijah's message to us today as we stand before the idol worshippers of India and the modern prophets of Baal? The nation is waiting to see which God will answer by fire. The heathen prophets have tried and failed. A century of missionary activity is drawing to a close. It is the time of the offering of the evening sacrifice. It is time to call upon the God of Israel. What now is needed? Men of like passions with us, men who know Elijah's God, who will cry, "Oh Lord let it be known *this day* that Thou art God in Israel; that this people may know that thou, Lord, art God." We have no Elijah, but a greater than Elijah is here. It is not Elijah that we need but men in every mission who will take up the prophet's fallen mantle and cry, as Elisha cried, "Where is the *God* of Elijah?"

It is always easier to see God's working in the past or to postpone it to the future than to expect Him to do great things in the present. Even Luther needed to be asked, "Is God dead?" and he grew bold in the prayer, "Lord, Thou art imperilled with us." Spurgeon, depressed and discouraged by a calamity which Satan's weapons had forged against him at the opening of his ministry, was saved from threatened insanity and sent back in power to his work by the sudden thought "*He liveth*"! Andrew Murray says, "The great lack of our religion is *we do not know God*." Had our Lord warned His disciples not to expect much, and to ask little, we might question whether it was His will to awaken India, but "He marvelled at their unbelief." By rebuke and promise, by entreaty and exhortation, He tries to rouse us to expectancy. "Have faith in God!"

"BEHOLD I WORK A WORK IN YOUR DAY."

Has He not indeed worked in our day in opening the whole world to the gospel within the lifetime of the present missionary force, and throwing wide the doors of access to a thousand millions of our race? And God never opens a door until He means us to

enter it. Israel was strong in the knowledge that their God had commanded them to take Canaan. Before them He placed a promised land; before us a promised world. The same God who bade them take Canaan bids us make disciples of all nations. India is as much a promised land as was Canaan. Let us go up and possess it, looking not upon the strength of the Anakim but on the strength of our God. If it be said that the awakening of India is "improbable," we might go even further and say it is impossible, yet we should still have a condition favourable for God's working, for "the things that are impossible with men *are* possible with God." "Is anything too hard for me, saith the Lord?"

A great religious movement in the early part of this century arose largely from the life and prayer of one man, who in the darkness of his times was able to say, as Paul in the shipwreck, "I believe God." Toward the middle of the century another young man called a prayer meeting to wait upon God for His blessing. For half an hour he prayed alone and then he was joined by one more; but the two, who were agreed on earth, were enough to claim whatsoever they asked. It is said that from this centre of prayer

sprang the great religious awakenings which swept over America and Great Britain in the revivals of '58 and '59.

And now that we are come to the close of this century of missionary work we turn toward our God to seek seasons of refreshing, the outpouring of His blessing upon the seed we have sown. "*It is time* for the Lord to work for they have made void Thy law." The Church needs a blessing. The heathen need convicting. Workers in every part of India are expectant. Will God answer if we call? For the sake of the three hundred million unsatisfied hearts of India, and for the sake of Him who died to satisfy them, He will. Before we call he has begun to answer.

INDIA IS ALREADY AWAKENING.

In April of this year several missionaries in different parts of India and Ceylon agreed to spend a night in prayer for the Awakening of India. As the result of this night of prayer there followed a signal blessing upon a number of missionaries in one of the hill stations. Before returning to their work those who had received blessing met for a praise service, and then entered into a covenant to pray that the blessing might be

poured out upon their helpers and the Christians on the plains—agreeing to pray daily for India's awakening. As a result of this prayer a series of articles on the "Awakening of India" appeared simultaneously in the religious papers of the country. In every part of the land the thought has met with responsive hearts who were labouring and longing for such an awakening. Many expressed the desire that a day of prayer might be called.

To see the missionaries and the entire Christian community of a great mission field uniting in prayer will remind us of Apostolic times. "When I shall see Christians all over the world," said John Foster, "resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think the millenium is at the door." The arm of the Lord is awake. India is awakening. He who never fails to answer the prayer He prompts seems to be saying to us to-day, "I have begun to deliver—begin to possess!" To the God of Abraham, of Isaac, and of Jacob let us make reply, "Lord it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go

against this multitude." And to the God and Father of our Lord Jesus Christ let us pray, "Our Father which art in heaven, Hallowed be Thy name. Thy Kingdom come. For Thine is the Kingdom, and the power, and the glory, forever. Amen. So let it be. So shall it be.

—:O:—

Student Volunteer Publications.

—:0:—

1. A SPIRITUAL AWAKENING AMONG INDIA'S STUDENTS,
being selected addresses given at the six Student
Conferences of 1895-96. Price, Re. 1; to Students
8 Annas, postage 1 Anna.
2. A PRAYER CYCLE, 1½ Annas, post free.
3. BRIEF STATEMENT OF THE ORIGIN, PURPOSE AND
METHODS OF THE S.V.M.I.C., *Free*.
4. PRAYER AND MISSIONS, by R. E. Speer, Price, 1 Anna,
Post Free.
5. THE AWAKENING OF INDIA. Two annas each, one
rupee per dozen. Post free.

To be obtained from the General Secretary, Student
Volunteer Movement, care Y.M.C.A., Bombay.

